5: Schwimmer, Erik Gabriel. Exchange in the social structure of the Orokaiva; traditional and emergent ideologies in the Northern District of Papua. By Erik Schwimmer. New York, St. Martin's Press, 1973.

10, 244 p.; 10 figures (incl. 5 maps); 15 tables, 35 diagrams.

HRAF copy.

[This source examines "exchange cycles" among the Mountain Orokaiva. An "exchange cycle" as defined within includes three pairs of elements: (a) the basic elements placed in opposition; (b) the objects of exchange entering the transaction on each side; and (c) the mediating objects or acts that may be interposed as a prestation moves from one exchange partner to the other. Models of exchange cycles, which the author develops "on the basis of his understanding of indigenous thought patterns", are then used in an attempt to explain various social institutions among the Orokaiva.]

Field date: 1966-1967
Analyst: David Sherwood

Evaluation: Ethnographer-5
Processed in 1984

6: Crocombe, Ronald Gordon. Communal cash cropping among the Orokaiva. By R. G. Crocombe. New Guinea Research Unit Bulletin, 4. Canberra, Australia, Australian National University, New Guinea Research Unit, 1964.

6, 52 p.; map, 3 tables.

Yale: DU740 +A85 4.

[This source is concerned mainly with the introduction of coffee, cocoa, and rubber plantations by Europeans in Papua and the organization of Orokaiva forced labor. The displacement of traditional native agriculture by such schemes, the acquisition of land by the Crown, and the various cash-cropping incentives offered Orokaiva are discussed. Figures are presented relating to coffee production and native income. The fate of efforts to promote communal cash cropping among Orokaiva following the legal abolition of forced labor is also discussed.]

Field date: 1963
Analysts: M. A. Marcus, marker
Marlene Martin, checker

Evaluation: Ethnologist-4,5
Processed in 1984

7: Rimoldi, Max. Land tenure and land use among the Mount Lamington Orokaiva. By Max Rimoldi. Assisted by Cromwell Burau and Robert Ferraris. New Guinea Research Bulletin, 11. Canberra, Australia, Australian National University, New Guinea Research Unit, 1966.

6, 2, 121 p.; 2 maps, 4 diagrams, 10 tables.

Yale: DU740 +A85 11.

[This source consists of a study of the subsistence cultivation activities and local migrations of 50 villagers following the disastrous eruption of the Mt. Lamington volcano. The author focuses on the one hand on the relationships between land tenure and land use, and the relationships between residential and local organization on the other. With increasing size and stability of settlements and the commercialization of agriculture, the area's potential for economic development is raised.]

Field date: 1962-1963
Analyst: M. A. Marcus

Evaluation: Ethnologists, Indigene-5
Processed in 1984

8: Waddell, E. W. The organization of production and distribution among the Orokaiva; an analysis of work and exchange in two communities participating in both the subsistence and monetary sectors of the economy. By E. W. Waddell and P. A. Krinks. New Guinea Research Buletin, 24. Canberra, Australia, Australian National University, New Guinea Research Unit, 1968.

22, 332 p.; 14 plates, 22 figures; 95 tables.

Yale: DU740 +A84 24.

[This is a highly detailed quantitative study of Orokaiva transactions, including data on exchanges which are not strictly monetary but rather relate to culturally-determined means of distributing resources and fulfilling social obligations. These traditional means are adapted by Orokaiva to accommodate changes brought on by resettlement, alien administrative rule, increased commercialization of agriculture, and new wage-labor opportunities. A substantial portion of this source is devoted to time studies of the performance of labor tasks and the household's weekly rhythm of all work and social activities.]

Field date: 1964-1965
Analyst: M. A. Marcus

Evaluation: Ethnologists-4,5
Processed in 1984

9: Kearney, George E. Cognitive capacity among the Orokaiva. In Orokaiva Papers. New Guinea Research Bulletin, 13. Canberra, Australia, Australian National University, New Guinea Research Unit, 1966: 1-26.

Yale: DU740 +A85 13.

[This source reports the results of the administration of a culture-fair test of cognitive ability ("intelligence") to seven groups of adult male Orokaiva. The author found significant differences in the test results of the groups, and suggests that the most productive individuals, as defined by their ownership of cash crop trees, tend to have higher test scores.]

Field date: 1963 Evaluation: Psychologist-5
Analyst: David Sherwood Processed in 1984

10: Dakeyne, R. B. Changes in land use and settlement among the Yega. In Orokaiva Papers. New Guinea Research Bulletin, 13. Canberra, Australia, Australian National University, New Guinea Research Unit, 1966: 27-52.

Yale: DU740 +A85 13.

[This source is a study of the genesis and development of the so-caled "Yega Scheme" of agriculture undertaken by the Yega Orokaiva under the advisement of government agricultural officers. In essence the "scheme" involved the clearing of land and planting of cocoa trees for cash crop production. The source discusses in detail concomitant changes in land use and land tenure, settlement patterns, and labor supply as the result of this development plan.]

Field date: 1962-1964
Analyst: John Beierle

Evaluation: Geographer-5
Processed in 1984

11: Dakeyne, R. B. Co-operatives at Yega. In Orokaiva Papers. New Guinea Research Bulletin, 13. Canberra, Australia, Australian National University, New Guinea Research Unit, 1966: 53-68.

Yale: DU740 +A85 13.

[This source describes the origin and development of the agricultural co-operative production and marketing movement, first introduced by the Anglican missionaries, among the Yega tribe at Gona, Popondetta Sub-district, in the Northern District of Papua.]

Field date: 1962-1964
Analyst: David Sherwood

Evaluation: Geographer-5
Processed in 1984

12: Crocombe, Ronald Gordon. A modern Orokaiva feast. By R. G. Crocombe. In Orokaiva Papers. New Guinea Research Bulletin, 13. Canberra, Australia, Australian National University, New Guinea Research Unit, 1966: 69-78.

Yale: DU740 +A85 13.

[This source is a description of the feast given on the occasion of a birthday celebration in Inonda village in 1962. The emphasis is on changes in feasting behavior due to acculturation.]

Field date: 1962
Analyst: Marlene Martin

Evaluation: Ethnographer-5
Processed in 1984

13: Hogbin, G. R. An Orokaiva marriage. In Orokaiva Papers. New Guinea Research Bulletin, 13. Canberra, Australia, Australian National University, New Guinea Research Unit, 1966: 79-101.

Yale: DU740 +A85 13.

[This source describes a bridewealth exchange which took place in Inonda village in 1962. There is abundant detail on the contributors to and the recipients of the exchange.]

Field date: 1962
Analyst: Marlene Martin

Evaluation: Ethnographer-5
Processed in 1984

14: Crocombe, Ronald Gordon. Land, work, and productivity at Inonda. By R. G. Crocombe and G. R. Hogbin. New Guinea Research Unit Bulletin, 2. Canberra Australia, Australian National University, New Guinea Research Unit, 1963.

2, 3, 109 p.; 6 maps; 15 tables.

Yale: DU740 +A85 2.

[This source attempts to determine which of various types of land tenure is the most productive and which is most suited to agricultural development (pp. 1-2). The authors include information on land tenure, other types of property, work organization, and limitations on productivity. The authors conclude with some implications for development policy.]

Field date: none
Analyst: Marlene Martin

Evaluation: Ethnographer-5
Processed in 1984

15: Crocombe, Ronald Gordon. Four Orokaiva cash croppers. In Papuan Entrepreneurs. New Guinea Research Bulletin, 16. Canberra, Australia, Australian National University, New Guinea Research Unit, 1967: 3-22.

Yale: DU740 +A85 16

[This is a study of four Orokaiva entrepreneurs who have established themselves in the society through cash cropping and retail trade. The brief case studies attempt to identify various factors which facilitate the emergence of entrepreneurs and others which restrict their success and future development. Frequent comparisons are made in the text to the life styles of the villagers of Inonda and Sivepe, previously studied by the author.]

Field date: 1962-1965
Analysts: John Beierle, marker
David Sherwood, checker

Evaluation: Ethnologist-5
Processed in 1984

16: Oostermeyer, W. J. Twelve Orokaiva traders. By W. J. Oostermeyer and Joanne Gray. In Papuan Entrepreneurs. New Guinea Research Bulletin, 16. Canberra, Australia, Australian National University, New Guinea Research Unit, 1967: 23-39.

Yale: DU740 +A85 16.

[This source is a study of twelve Orokaiva entrepreneurs engaged in retail trading with varying degrees of success. The authors examine a number of social and economic variables with respect to each trader, such as education, travel experience, and loans received, in an attempt to explain the varying entrepreneurial success of the individuals in their sample.]

Field date: 1965-1966
Analyst: David Sherwood

Evaluation: Unknown-5
Processed in 1984

17: Morawetz, David. Land tenure conversion in the Northern District of Papua. New Guinea Research Bulletin, 17. Canberra, Australia, Australian National University, New Guinea Research Unit, 1967.

10, 55 p.; 2 maps 8 tables.

Yale: DU740 +A85 17.

[This source describes a government project initiated in 1964 in the Northern District of Papua, in which land previously held by the Orokaiva under customary tenure was converted to registered individual title. The author examines the motivation and expectations of the people at one of the first conversion scheme sites, Ombi-Tara, and explores the effects of conversion on Ombi-Tara agricultural productivity, land use, settlement patterns, work organization, and social life.]

Field date: 1966
Analyst: David Sherwood

Evaluation: Unknown-4,5
Processed in 1984

18: Dakeyne, R. B. Village and town in New Guinea. Case studies in Australasian Geography, 1. Croydon, Victoria, Australia, Longmans of Australia Pty Limited, 1968 [1969 reprint].

1, 41 p.; 34 illus. (incl. 15 maps); 3 tables.

Yale: HC609 D35 (LC).

[Only pages 1-17 and 39-41 have been processed for the OJ23 Orokaiva file.]

[This paper is a study of culture change among the Yega (Orokaiva) of the north coast of Papua, New Guinea (near Popondetta). The author presents a brief introductory sketch of selective aspects of traditional Yega ethnology -- social structure, kinship, labor force, clan system, land tenure, etc. -- and then describes in much detail how these various aspects have been changed through European contacts. Given particular emphasis in this acculturation process are changes made in agriculture, settlement patterns, social structure and labor force.]

Field date: 1962-1964
Analyst: John Beierle

Evaluation: Geographer-5
Processed in 1984

19: Schwimmer, Erik Gabriel. Reciprocity and structure: a semiotic analysis of some Orokaiva exchange data. By Erik Schwimmer. Man, New Series, 14 (1979): 271-285. London, Royal Anthropological Institute, 1979.

HRAF copy.

[In this source, the author presents a semiotic analysis of Orokaiva reciprocity and gift exchange. After outlining the semiotic method, he discusses the vernacular terminology of the Orokaiva exchange system with reference to mythology. He concludes that there is a connection between the rules of the reciprocity and gift exchange system and the Orokaiva perception of world order.]

Field dates: 1966-1970
Analyst: Marlene Martin

Evaluation: Ethnologist-5
Processed in 1984

20: Schwimmer, Erik Gabriel. Virgin birth. By Erik G. Schwimmer. Man, New Series, 4 (1969): 132-133. London, Royal Anthropological Institute, 1969.

HRAF copy.

[This source is a brief commentary on previous articles regarding ideas about physiological paternity. The author's point is that empirical observations about paternity do not necessarily result in correct causal theories.]

Field dates: 1966-1967
Analyst: Marlene Martin

Evaluation: Ethnologist-5
Processed in 1984

21: Belshaw, Cyril S. Social consequences of the Mount Lamington eruption. Oceania, 21, no. 4 (June 1951): 241-252. Sydney, Australia, University of Sydney, 1951.

Yale: Anthropology Library GN1 +025 21.

[This short article, based on two weeks of fieldwork, describes the immediate damage done the Orokaiva by the volcanic eruption of Mount Lamington in January, 1951, and briefly surveys adminstrative problems in resettling the displaced Orokaiva population. It is anecdotal in nature and contains little substantive information.]

Field date: 1951
Analyst: David Sherwood

Evaluation: Ethnographer-5
Processed in 1984

22: Schwimmer, Eric Gabriel. Cultural consequences of a volcanic eruption experienced by the Mount Lamington Orokaiva. By Eric G. Schwimmer. University of Oregon, Comparative Study of Cultural Change and Stability in Displaced Communities in the Pacific, Report, 9. Eugene, Oregon, University of Oregon, Department of Anthropology, 1969.

7, 228, 8 p.; 14 maps; 21 tables.

Yale: Anthropology Library HV555 N43 S37.

[This source examines the effect of collective evacuation and resettlement upon an Orokaiva community, Sivepe, following the 1951 eruption of the Mount Lamington volcano. The author explores the various socio-cultural consequences of the eruption and its aftermath on Sivepe, and contrasts the situation there with that of Inonda, a second Orokaiva community unaffected by the disaster. This study forms part of a comparative study of ten displaced communities in the Pacific, which has as its goal the investigation of the hypothesis that displacement leads to accelerated cultural change.]

Field date: 1966-1967
Analyst: David Sherwood

Evaluation: Ethnologist-4,5
Processed in 1984

23: Keesing, Felix Maxwell. The Papuan Orokaiva vs Mt. Lamington: cultural shock and its aftermath. By Felix M. Keesing. Human Organization, 11, no. 1 (Spring 1952): 16-22. Ithaca, N. Y., Society for Applied Anthropology, 1952.

Yale: Anthropology Library GN1 +H85 11.

[This source is a study in cultural dynamics, illustrating what happens when people are subjected to a sudden unexpected shock which dislocates not only their own individual lives but the cultural continuity of the entire community as well. The case in point is the eruption on January 21, 1951 of Mt. Lamington in northern Papua, forcing wide-scale cultural disruptions and the resettlement of about nine thousand Orokaiva. Their reaction to this shock, their resettlement by the Australian government, and their slow readjustment to the situation constitutes the subject of the bulk of this work.]

Field date: 1951
Analyst: John Beierle

Evaluation: Ethnographer-5
Processed in 1984

24: Schwimmer, Erik Gabriel. What did the eruption mean? By Erik G. Schwimmer. In Michael D. Lieber, editor. Exiles and Migrants in Oceania. Association for Social Anthropology in Oceania, Monograph Series, 5. Honolulu, University Press of Hawaii, 1977: 296-341, 401-414.

Yale: GN663 E9 (LC).

[This source is a semiotic analysis of native explanations of the eruption of Mount Lamington in 1951. There are four different explanations: that the god of the mountain was punishing the Orokaiva for violation of taboos, that the god of the mountain was punishing the Europeans for their execution of several Orokaivas, that the Christian god was angry at the Orokaivas for various transgressions, and fourth, that the eruption was caused by geophysical forces. Schwimmer feels that these theories "...form a well-structured whole, and together they express contemporary Orokaiva social reality" (p. 338).]

Field date: 1966-1973
Analyst: Marlene Martin

Evaluation: Ethnologist-5
Processed in 1984

25: Schwimmer, Erik Gabriel. Friendship and kinship: an attempt to relate two anthropological concepts. By Erik Schwimmer. In Elliott Leyton, editor. The Compact; Selected Dimensions of Friendship. Newfoundland Social and Economic Papers, 3. St John's, Memorial University of Newfoundland, Institute of Social and Economic Research, 1974: 49-70, 146-162.

Yale: BJ1533 F8 C535 (LC).

[In this source, Schwimmer examines Orokaiva friendship in the context of the Orokaiva system of personal relationships. He identifies four categories of Orokaiva friendship, characterized variously by cooperative alliance, reciprocating partnership, or "total interdependence", and shows that each of these categories corresponds to a similar kin-based category of personal relationships.]

Field date: 1966-1970
Analyst: David Sherwood

Evaluation: Ethnologist-5
Processed in 1984